and we fix you here, till we have put some questions, which you may answer better when so situated than when in the house of mirth, and when you look on this world through the gorgeous colouring with which romance and poetry stain every ray that passes through them. Why, then, this protracted suffering ? Perhaps you tell us that it is to teach the sufferer purity and patience. Alas ! the groans that break from him, the bitterness of every remark that escapes his lips, all shew that these are lessons which he has not learned ; and without a special heaven-sent blessing, it is difficult to discover how they should be the natural result of circumstances which seem rather fitted to irritate the spirit into peevishness, to exasperate it into fretfulness, or harden it into sulkiness and rebellion.- And when the scene darkens from twilight obscurity into the blackness of night, and the house of disease becomes the house of death, the phantoms thicken and increase. Whence these terrors of death, and the awful gloom which hangs over the sepulchre ? Why should it be so appointed that man's earthly existence should ever lead to, and end in a dark cavern, into which all men must enter, but into which the eye of those who remain behind cannot follow them, and from which no one returns to tell what are his state and destiny ?

Ingenious speculators, we are aware, have discovered that many advantages follow, in the overruling providence of God, from the existence of certain real or apparent-evils. We freely admit that there is force in some of these theories. In respect, in particular, of the death of the lower animals, we allow that there may be advantages in having a succession of generations rather than continuing the existing one, and such a system of course implies the dissolution of the individual. Nay, we may freely admit that there is force in all the theories

advanced, so far as they establish the beneficence of God in bringing good out of evil, though we may deny that they explain the existence of the evil. But let us examine some of these speculations-, We take up those of Dr. Thomas Brown, because they seem as ingenious and plausible as any that have fallen under our notice.*

" If," nays he, "by exposure to tho common causes of disease, we were to expose ourselves only to a succession of delightful feelings, how rush would those be who are own at present rash ?"

* See Lect D2 of Phil, of Human Mirnl.